

A A²
DISCOVERIE OF
T R U T H.

Presented to the Sonnes of
Truth : In Answer to two
Letters.

By PAUL HOBSON.

The Second Edition, Corrected,
and Inlarged.

1. Thes. 5. 21. *Prove all things,
hold fast that which is good.*

Matth. 11. 19. *Wisdom is justified
of her children.*

Psal. 36. 9. *In thy light wee shall
see light.*

The truth is one, and never truly
understood by any, till they
be one with it.

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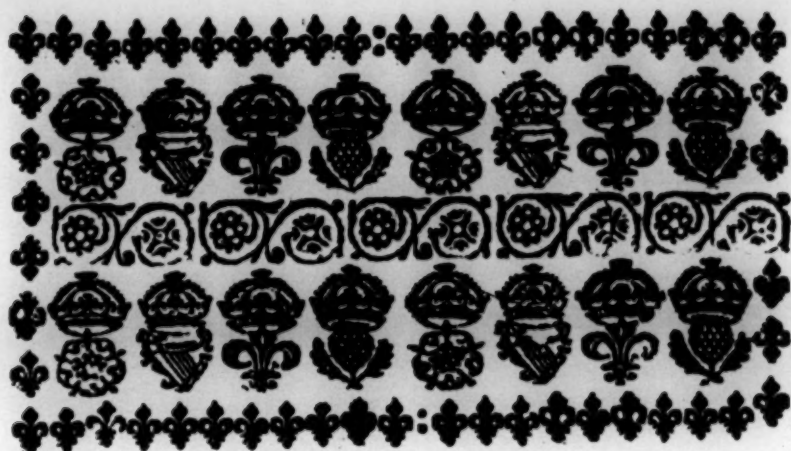
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TO THE
READER.



I T is the property
of souls possessed
with *Truth*, ac-
cordingly as they
are refreshed by
the discoveries of
it, so are they carried out to
discover the same things to o-
thers: According to the A-
postles words, *Acts. 4.20. We*
cannot chuse but declare the things

To the Reader.

which we have seene and heard.
And likewise 1 Iohn. 1. 3. That
which we have seene, and heard,
declare we unto you, that so you
may have fellowship with us. The
same thing may I speake; Since
the Lord hath beene pleased,
through the discoveries of free
grace, in the outgoings of his
love through Iesus Christ; in
which I was freed from the ter-
rours of the Law; from the
bondage, and burthen of sinne,
which rather drove me from
God, then any wayes drew me
to God: I, in the injoyment of
that light, and love, was, and
am still constrained to speake
forth the things that I have seene,
and heard. For the sweetnesse of
that light, and love hath so in-
deered my Spirit to it, that I
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To the Reader.

nity, and occasion shall offer it selfe) to declare what I do enjoy. Therefore I thought good, for the benefit of others, to set forth this booke in print, which is an *Answer to two letters*, sent from two friends to me; And being desired afterwards to put it in print, I have accordingly done it: Together with an Addition to it, being an *Answer to another question*, sent from another friend, Concerning *Universal Redemption*.

My desire of you (*Christian Reader*) is, That you may rather by *Truth*, endeavour to see *Truth* in it; then catch at any broken expressions, you may gather from it; For it is rather set forth to declare *Truth*, then *mans wisdom*.

To the Reader.

And so I leave you to the
Truth, desiring that you by it,
may be made able to judge of it;

Yours in the

Lord:

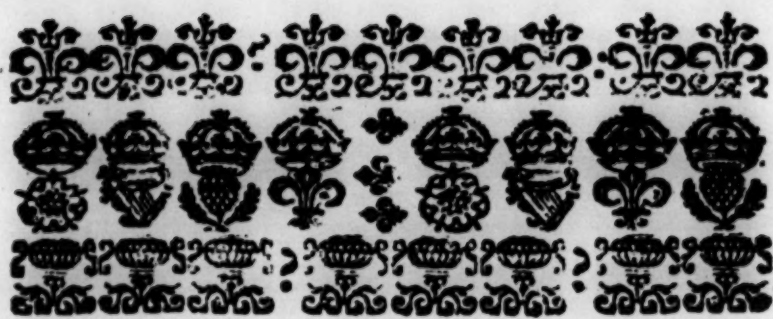
PAUL HOBSON.

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DEARE Friend, and brother, in our Lord Iesus Christ, though I am not ignorant of your cares and troubles; in regard of your place and weaknesse; and of your many pensive thoughts in regard of the Church of God; the happinesse of which, I am sure you desire so much to see; and that God, in Christ to his may be all in all, though you were not at all; And knowing you are at all times willing to give forth your selfe in love for the good of all that desire acquaintance with, and knowledge of the Truthes of God; know.

knowing you to be taken up by
the power of the love of God: and
as the Apostle Paul, Phil. 3. 8.
Which counted all things
drosse and dung in comparison
of the knowledge of Christ;
So I question not but you, whose
spirit is taken up with a power of
love, will count it your greatest
happinesse, to declare to others
the breathings forth of that
love; and will esteeme all other
time mispent in comparison of
an opportunitie wherein you
may declare God in his love, to
his Saints: not over them, but in
them. And therefore I make
bold to present you with some
places of Scripture, desiring
your thoughts on them, and
what may bee gathered from
them, as the Holy Ghost in-
tendeth by them: And I shall de-
sire God to direct you in them,
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that by you as an instrument,
his minde may be made known
from them.

The Scriptures are such as
seeme to speake contradictions
(but I know it is because we want
light in us to discover the deepe
things of God), Some seeming to
speak to man, as if in himselfe,
he had power to turne to God,
though the Apostle saith in Phil.
2. 13. It is of God, which
worketh in you, both to will
and to do. Other Scriptures are
such as speak of Gods Free grace,
and love to mankinde, in giving
himselfe for us, and setting his
love upon us, without any pre-
paration in us: And some other
Scriptures which I shall direct
you for the good of some other
your friends, to speake from
them, what the Lord is pleased
to give forth to you of them;
And

And though these many Scriptures
at the first may seeme to startle
you, in regard of the great
taske; yet let the consideration of
the great good, you may be an in-
strument of to some, which so
much long in these darke times,
to know the mind of God from
them, be prevalent with you,
to Answer my request, that so
knowing his love and will, wee
may be taken up by the power of
love, to do his will.

Thus not doubting of an An-
swer, as speedily as you can conve-
niently: ceasing to urge you any
more; But with the Darknesse
of the mindes of those who
woud much reioyce in that
light which God hath given
you, that it may be made
out to them by the power of
that Spirit that hath given it
selfe forth in you: Commending
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you to the Lord, and to the Word
of his grace, which is only able to
keepe you, and make out the misse-
rie of his mind to you, I rest, with
my best respects to you, and pray-
ers for you, desiring in love to
serve you.

THO. THORNTON.

The



The Scriptures mentioned
in the first Letter, are
these.

pages

JOHN: 14. 1.

8

Let not your hearts be troubled: ye
believe in God, believe also in me.

14 John.

v. 4. 5. p. 15

v. 6. p. 16

JOHN 14. 6. 8.

6. Iesus saith unto him, I am the Way,
the truth, and the life: no man cometh
unto the Father but by me.

v. 8. p. 22

8 Philip saith unto him, Lord, shew
us the Father, and it sufficeth us.

REVEL. 21. latter end
of the 9. verse.

p 33

Come hither, and I will shew thee
the Bride, the Lambes wife.

ESAY. 40. 11.

48

He shall feede his flock like a Shep-
heard:

heard: he shall gather the lambs with
his arme, and carry them in his bo-
some, and shall gently leade those that
are with young.

REVEL. 16. beginning of
the 19. verse.

And the great City was divided in-
to three parts.

61

HOSHA. 10. 12.

Sowe to your selves in righteous-
nesse, reap in mercy: breake up your
fallow ground: for it is time to seeke
the Lord, till he come, and raigue
righteousnesse upon you.

66

JER. 4. 3. 4.

For thus saith the Lord to the men
of Iudah and Ierusalem.

Breake up your fallow ground,
and sow not amongst thornes.

Circumcise your selves to the Lord,
and take away the foreskin of your
hearts.

20 Act 28 b. 13

Eph 14 b 14

Eph 4 b 17

28 Pro 1. c. 7

6 Cant 9. c 58

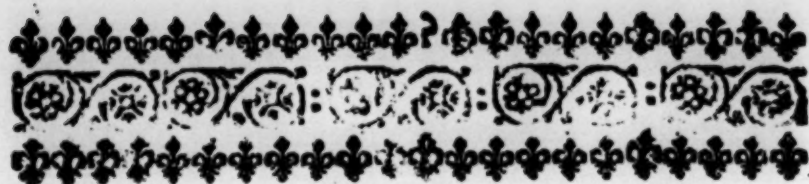
4 Phil. 11. c. 11.

The



The Questions answered in the Second Letter; are these.

- pag 85 1 **I**s a Christian freed from the Mo-
rall Law, yea or no?
- 87 2. Whether a Christian tempted
to sinne, should strive against sinne;
yea, or no?
- 89 3. Whether sanctification can evi-
dence justification, when just fication
lies dark?
- 91 4. How shall a poor soul, that hath
not the Witnesse of the Spirit, nor can-
not see any goodnesse in it selie: How
I say, shall such a soule take comfort?
Or, on what condition shall we tender
comfort to such a soule?
- To which is added a fifth; viz.
- An other price 5. Whether Christ in his comming,
did purchase Life, and Salvation for
All, or onely for the Elect?



A
DISCOVERIE
of Truth:

Presented to the Sonnes of
T R U T H.



Dear Friend, I salute
 you in the Lord;
 rejoycing much to
 hear the breathing
 of Christ by you. I
 should rejoyce to
 have an opportuni-
 tie to exchange something of the
 language of Christ with you, face to
 face. I have received your Letter, the
 sum of which I conceive is this; that
 I, or rather Christ by me, would give
 you an answer of certain places of
 Scripture, thus.

B

First,

DIS

A discoverie of Truth.

First, what I by the spirit of God do apprehend to be the mind of God in them. 2. What conclusions naturally may be drawn from them.

Which Scriptures, as you expresse in your letter, seemes to contradict each other: some of them breathing forth the Gospell, wherein all duties are sweetly layd upon the power of life, given in by God; the other, laying duties upon the creature, to get life from God. To which I answer, according to that light which God hath given in to me, so is he apprehended by me, and according to that you shall have an answer from me.

Psal. 36.9.

For the Scripture, which is the word of God, none can understand but such that live in God, and so receive the knowledge of his minde, not from the second, but first hand, which is the priviledge of the Saints; who know truth from falshood, and that by living in truth: Now this word of God, which indeed is God, but as it is looked upon by us, and given out to us, in those

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those two things is the word considered, as Law and Gospell; and if you look upon these not in God as God, but as a word held out to us, then there is a difference, and that thus.

We may describe the Law thus : *Deut. 4.1. Lev. 18.5.*
A Declaration of duties ; holding forth life : not to be given to us, but wrought out by us.

The Gospell we may describe thus ; It is a tender of a full Christ, from a free God to a nothing creature : in which tender, God is pleased to give down life from himself, not onely to be held out to us, but also to be revealed in us ; So that this light in us, really becomes life for us, to produce in us, and act by us, what in the Law is required of us ; in which description, you may consider these Corrolies.

First, that the coming of Christ from God the father, to the sonnes of men, was not the cause, but the effect of the love of God. *Ioh. 3.16.*

Secondly whatsoever is required of us, or can be desired by us, is to

be found alone in Christ, as he is held out to us.

Ezek 16.

4,5,6.

Rom. 4.5.

Rem. 5.8.

Ioh. 14.6.

Thirdly, that the tender of Christ to us, is not to any qualification in us, or any good wrought by us.

Fourthly, it is Christ alone that brings down life from God, and carries up the soule again to God.

Fifthly, what we gather from the supposition, in the discription is this, that the tender of Christ in a promise, which is the summe of the promise, Christ first receives us in the going forth of himselfe through the promise, before we receive him in going out to the promise; And that is cleare from this ground: Because we cannot go out to him, till we enjoy a power from him, and we never enjoy power from him, till we by the going forth of himselfe, are laid hold on by himselfe.)

Deare friend, for the use of the Corolies, I leave to you, or rather the truth in you, which is able so to untold it selfe, as to overcome your heart with it, and silence all disputes

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disputes of reason that is against it.

Now for the Law; to those that see it onely by a light that flowes from it, and not according to the rules of the Gospell, it will not only seem to be contrary to the Gospell, but will cause the beholder to convert the Gospell into Law, and preach the Gospell as Law, and that is one Element where Antichrist lives. And that is the reason why we have so many men in these daies that preach, and presse men to make brick without straw.

But passing over that, the Law I must confesse, is not looked upon distinctly from the Gospell, by rules of the Gospell, which darkens to us, both the Law and Gospell.

But we are to consider the Law thus: First, that the Law, is that wherein God discovers his authoritie as a God over us, requiring duties of us; and although we have lost that ability to answer Law, yet the Law continues to declare Gods authoritie, but not our abilitie. And for such expressions in the Word,

A discoverie of Truth.

You must work, you must do this and that; it is not to declare our ability, but lest to declare Gods authority, and this is the first rule to judge of the expression of the Law, so as they may not contradict the Gospell.

Object. This seemes not to be a truth, because that such expressions in Scripture are not few but many, it is not onely at one time but often; to which I answer.

Answer. Had God withdrawn and not made out these discoveries, which manifest his authority, it would have been conceived, that when there was an alteration in the creature, that this alteration wrought an alteration in God; And so it might be apprehended, that something below God, had power to cause an alteration or change in God; which the Holy Ghost will by no expression admit of such a construction.

Second Rule. God was pleased from his infinite love to give a Christ, not onely to fulfill the Law
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for us, but also to be a light; as in **2 Cor. 3.**
us, so also a light held out to us, in **15. 18.**
which light we are to see the Law: **Heb. 12.**
For we are not now to see the Law **18. 22.**
in the valid light of *Moses*, but in
the uncovering light of *Christ*: and
if you thus see the Law, you shall
see that which in the hand of *Moses*
was required to get life; in this
light of *Christ* you shall see it held
out, as actions to be done by us, as
begotten of life; in the other, to
work that we may be loved, here to
work in that we are beloved; and
this presents the Law lovely.

For dear friend, know this, that
nothing is enjoyed by us as it is in
its selfe, unlesse it be apprehended by
a light suitable to its self; for if we
look upon a white object through a
red glasse, the object is not white to
us as it is in its selfe, but red accor-
ding to the light through which it
is apprehended by us. So God in
the Law, if judged by the bare ex-
pressions of the Law, and not in the
light of love, he appeares rough and
not lovely; but when we being led

Rom. 7. 12

forth by Christ, and sweetly gathered up in Christ, and there see the Law, we shall then see the Law lovely; And say as the Apostle, the Law is holy, just, and good. And so we shall not see such a contradiction betwixt the Law and Gospell.

When we thus see truth in truth, we shall then see a one-ness betwixt truth, or rather the truth, to be one, and that only one; which was, which is, which shall be.

But I say no more of the Law, but come to give an answer to your Scriptures in perticular; according to your desires.

And first of the first; being the 14. of Iohn and the first: *Let not your hearts be troubled, yee believe in God, beleeve also in me.*

In which Scripture, in generall it holds for these two things.

First, a dehoration; Let not your hearts be troubled.

Secondly, a direction; Yee beleeve in God, beleeve also in me: But that wee may understand the meaning of the words, before we

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come to draw conclusions, consider these things:

First, the party speaking, Christ.

Secondly, his ends of his thus speaking; which was this: He being to depart from them in his bodily presence, and knowing what evill disposition there was in them, knew well at his departure they would be full of feares, through much trouble, and so sin against God.

The Doctrine from thence observed, is this; That it was the way of Christs care in all his teachings, to keep his Disciples from sinfull fear: Contrary to some mens teaching now, which preach obedience to be drawn forth from the terrours of a Law, and not from the power of love; which teaching, produces directly such effects as these.

Doct.

Ioh. 16.33

Luk. 12.24

Luk. 1.74

First, it rather drives men from God, then drawes men to God; for men are drawn to love, onely by love, and God is love.

Secondly, the creature to help it self, it rather sets upon that which is properly the work of God, then for

it

A discoverie of Truth.

it to work from a power of God, seeing all to come from God.

Thirdly, such teaching, teach men rather to live upon the creature than **G O D** ; which we do ; first, when we live upon the actings of God to us; and secondly, when we live upon the acts of God in us, towards himselfe; This condition is full of feare, and whether this be a sinfull fear yea or no, I leave you to judge, which I hope have otherwaies learned Christ; and so much of the party speaking; with the end of his speaking.

Now of the matter spoke, and first, of the dehoration; *Let not your hearts be troubled*: The nature of a dehoration implyes sin, and in this do not onely consider the dehoration, but the parties dehorted, which was the Disciples that were possessed with Christ, from whence observe this conclusion;

Doct. That not only others, but even the
 Mat. 6. 30, members of Christ, through want
 Luk. 8. 24, of knowledge of Christ, are apt to be
 25. troubled with such a trouble, that is
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condemned by Christ; I shall speake nothing of that trouble which is lawfull and approved of by Christ, nor of that trouble which is sinfull and contrary to Christ, because I have spoken of it in the conclusion before; onely from one terme in this conclusion, I will draw one Corrolarie, and that is this.

That all trouble that is a sin against Christ, doth directly arise from ignorance of Christ: And so much of the dehortation. Mat. 16.8
9. 11

For the direction, *Yee believe in God, believe also in me:*

First, *Ye believe in God*, in which words is not onely a direction, but an acknowledgement, yee believe in God, implying thus much; which shall be as a conclusion from the words, which is this.

That believing in God is the only way to remove sinfull trouble from the hearts of the people of God: sinfull trouble ariseth in us, from the not living upon God: but from a living upon some thing below God; now so soone, and so farre as a man hath

Doct.

hath power from God, to believe in God, so soone, and so farre is he really taken up in God, and from thence made able to live upon God; now because it is not a bare believing, but a believing rightly rectified; Christ adds this expression, *ye believe in God, believe also in me*. Before we draw any thing from these words we will first consider the meaning of them, when he saith, *Believe in God, believe in me*, not that he intends God one object of Faith, and himselfe another, as being two, for they are one; Therefore he saith in that same Chapter, *He that hath seene me, hath seene the Father*, Therefore I conceive the meaning of the place to be thus; *Yee believe in God, believe also in me*: That is, believe in God as he is held out in me: the conclusion from thence is this.

Doct. That that faith which is the way
2 Cor. 5. of God to remove sinfull troubles
 19. from the Spirits of the people of
Ioh. 17. 3. God, is not a bare believing of God,
2 Cor. 3. but a believing in God, as he is held
 18. out in his Sonne Christ.
1 Ioh 5. 20

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The Devils beleeve, and tremble; *Iam 2.19.*
 the truth hath a power and authori-
 ty in it selfe, presented to men, to
 subject their Spirits and overturne
 the reasons of men, that they are so
 carried out to assent to truth, that
 they are made to acknowledge Truth
 to be Truth: So *Simon Magus* and
Judas. &c.

This faith men may have and go
 to heli, this faith though it carries *Apo. 8.13.*
 men to assent to truth, yet it never *Iam. 2.19.*
 gives men to live in truth: nor gives
 men power from truth, to live an-
 swerable to truth.

But this faith which is to beleeve
 in God held out in his Son Christ, is *Heb. 11.1.*
 a Gospell faith: Such a faith, the life
 of which, beleeving in Christ, is the
 very excellency and glory of the
 Godhead held out by Christ: and
 may be thus described.

1. It is for a soule by the super-
 naturall commings in of God, to en-
 joy a supernaturall light from him:
 by which the soule is made able to
 see a sufficiencie in him to supplie all
 its wants, carrying with it a con-
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sent of will: from which description we may draw these corrolies.

First, that the life of believing in Christ is not onely of *Christ*, but is really in Christ, it is really the excellencie that is in Christ, which is the matter, or object of faith, beleaved by all that are posselt with Christ; I speake this to shew what a sweet union there is betwene the object and the joy.

☞ Second corolarie, that power that produceth faith, is not the bare discoveries of God in Christ to us: But it is by a supernaturall and divine revelation, and discoverie of Christ in us: I speake this for this cause, to shew that truth doth and must take hold of us, before it can be truly believed by us.

Can. 5. 10.
to 16.

Can. 2. 3.

Psal. 110.

3.

Thirdly, that soule that truly by faith sees Christ, sees such transcendent, and matchlesse excellencie in Christ, that he is so overcome by it, that he is by the vertue of it voluntarily carried out, to consent and submit to it.

And first, this is the cause why
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soules when once they come to see Christ, they see nothing lovely like Christ.

Secondly, that is the cause and reason, why soules delight and love to live in those sweet beames of love which sweetly runs forth from God through Christ, which is not onely light to them, but life in them.

Ioh. 1.4.

Gal. 2.20.

Dear friend, for the uses of the conclusions, I shall leave to you. And so much in answer to this place of Scripture.

Now the next Scripture being, Iohn 14. 6. 8. The words being thus: *Iesus saith to him, I am the way, the truth, and the life, no man cometh to the Father but by mee; Philip saith to him, Lord shew us the Father and it suffiseth us.*

First, of the sixth verse, in which words we may consider an answer to a querie, Christ speaking in the fourth verse, saying; *Whether I go yee know, and the way yee know: Thomas answered in the fifth verse; We know not whether thou goest, and how can we know the way?* This seems

to

to be a Paradox, Christ affirming the thing, and yet *Thomas* denying it.

Doct. 1. Thence wee may observe this conclusion: It is one thing to know, and another, to know that wee know.

Doct. 2. The second conclusion is, that Christ may know that in us, and for us, that wee do not, nor cannot know, in nor for our selves; I speak this for these ends.

First, to shew it is a greater thing, and a higher priviledge, to be known of Christ, then to know Christ.

Hof. 11. 3. Secondly, it should teach us to live, not upon our knowing, but upon our being known of Christ: He that lives upon his knowing, and not upon the thing knowne, hee lives upon the Streames, but not in the Fountain; upon the beams, but not in the body; such a man may have his discoveries of divine things presented to him, but he hath little of the marrow of those divine mercies enjoyed in him. And now I come to the words themselves: I

v. 6

I am the way, the truth, and the life,
no man comes to the Father but by
me: In which words you may con-
sider a sweet discoverie of that di-
vine Excellencie and sufficiencie
that is in Christ. To speak plainly,
these words hold out;

First, all that can be said concer-
ning the giving downe of the divine
and sweet Excellencies of GOD
through Christ to us.

And secondly, all that can be said
of the sweet bringing up of a soul
from the connings in of GOD
through Christ, to God again.

And this is cleerly held forth in
these words, where he saith; *I am*
the way, the truth, and life. I am the
way that God gives down himself
to you, and reveales all that is in
himselfe for you; and I am the way
through which you are given up to
God, and through which you have
sweet records and communion
with God, and in which you are
made able sweetly to see (as in an
open glasse) the divine unfoldings
of Gods beosome secrets. I mean

the mysterie of his minde, so that a soule is minded sweetly with the mind of God; from which words thus paraphrased on, we may observe these brief conclusions.

Col. 2. 9. *Doct.* First, that God doth no way give down himselfe to us, as he is in himselfe; but through Christ, who was for that end ordained; by himselfe, he is a suable light to present such an object.

2. Cor. 3.
18.
Col. 2. 9.

If this be so, what shall we think of those that have found out other wayes to bring down God to the creature, under the same consideration before spoken of? Not to speak of the dead way of nature, nor much of the dark way of the Law; but also of some guided path, and wayes of the Gospell, which men do by using some expressions of the Gospell, do endeavour to make a conjunction of Law and Gospell, as one way to bring down God. Nay men have an art in these times, to turne the very effects produced by God, they goe about to make them causes to cause an alteration in God:

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God: My meaning is this, that even prayer and fasting, which in Gods way I much prize; which if true, is alone produced by a power from GOD; the end is, to fit and alter us and not GOD. Men now a dayes make these meanes as a way to tie and constraine GOD, to alter and to change GOD; O monstrous! I desire to love the work but abhor the way.

Object. Surely this fasting you speak of, is not so as you say, but must needs be true fasting and praying, and that for this cause; because we have so many answers after one fasting and praying, of our desires in them.

Ans. To which I answer, if it be so, blesse God; and I desire to do the same. But if you judge of the truth of fasting and prayer, by an answer after it, and not by a right performing of it, then what difference is there I pray you betwixt the Fast of *David*, and the Fast of *Ahab*? But I say no more of this thing.

C

Doct.

A discoverie of Truth.

Ioh. 6.44.

Doct. The second conclusion from this first thing is this, that no soule does or can give himself up to God, till he enjoys power from the sweet giving downe of GOD to him through his sonne Christ; There may as well be reflections of the beames of a Sunne without a Sunne, as returnes to God, without the enjoyment of God, then things act really to its proper end, when they act not only from, but in their own Element. But what it is to love from the strength of love, and to act living acts, to a living end, from the distilling of a living power? I leave you to judge, whom I hope lives in those sweet streames: Whose spirit is filld by living under the drops of that divine fountain.

Doct. The third conclusion, that we see nothing truly in God, nor have no reall communion with God, but that which we see and enjoy in Christ as the way; And so much of this first thing; *I am the way.*

He saith also, *I am the truth;*
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Christ may be said to be truth these ways.

First, in that he is the cause, declaring truth.

Secondly, he is the object or matter declared by truth; for all the Prophets writ of him, all Lawes, Prophecies, and promises, pointed at him. *Ioh. 5. 29.*

Thirdly, he is not onely so truth, but he is truth essentially; For God *Ioh. 1. 1.* was the Word, and the Word was God.

He saith he is also life, that hereby he may appear to be as he is, all in all.

There is but three things essentiall in a mans way.

First, a way to walk in.

Secondly, a light of truth to discover the way.

Thirdly, a power to carrie us on in the way, or else you must lye still.

So by this you may see, that Christ is all, in all to a christian soul. For we are by Christ, in Christ, carried out to Christ; he being the way to God; and the truth that discovers God; and also the life that carries

you on according to the truth discovered to God in that way.

1 Cor. 1.

30.
1 Cor. 3.

22.

Doct. And therefore the conclusion from all this, is this; That Christ is all, in all to a christian soul, he is all in them, all to them, all for them.

The use of this should teach us.

First to see all in him.

Secondly, to looke for all from him.

Thirdly, to teach us to give all to him.

Now for the next words, wherein Christ saith, *No man cometh to the Father but by me.* This is but an explication of the former words, and the same conclusion does naturally arise from it, which was this.

Doct.

That we see nothing truly in God, nor have no reall communion with God, but that which we see and enjoy in Christ, as the way; and I shall say no more of this conclusion, nor of this verse.

v 8.

Now I shall speak a word or two of the eight verse, where *Philip* saith, *Shew us the Father, and it sufficeth*

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ficeth us; In which words in generall, is discovered these two things.

First, a manifestation of a great desire, in these words; Shew us the Father.

Secondly, the reasons or grounds of this desire. First, he is a Father; Secondly, the knowledge of him is a satisfing good, in these words; *and it sufficeth us.*

In the desire, consider first the party desiring, with the speciall occasion producing that desire, which was the sweet manifestations of God by Christ, how he was to be understood as held out in Christ. The person desiring, was a soul possessed with God, from whence observe this conclusion.

That the discoveries of God by Christ, do abundantly inlarge and take up the heart and desires of that soul, that is really possessed with God, as he gives forth himselfe through Christ. *Doct. Cant. 5.4 5.16.*

First, Every thing loves to live in its owne light; God is the light of a soul possessed with himself.

A discoverie of Truth.

Secondly every thing loves, and in love is most enlarged to its owne center, but the soul which is possessed with God, is by him, really centred in him.

Thirdly, nothing stirs up a thing, or enlarges the desire of a thing, so much as that which is the onely suitable good to the thing: but that soul that is possessed with God, and the life of the joy in the soul really flowes from God, nothing is so suitable good to that joy, as the unfolding of God himselfe.

Fourthly, men are carried out most sweetly and swiftly to that they apprehend most lovely. But that soul that understands the unfolding of God, from being really possessed with God, sees nothing so lovely as God himself, as he is held out in his sonne Christ. I say no more of this conclusion.

Secondly, in the desire, you may observe the matter desired, thews the thing desired was to see God. Hence observe this conclusion.

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in the way of the Gospell, is a very desirable thing, and they that know it will desire after it. Ioh. 4.10
Ioh. 4.42

From the termes of the conclusion you may observe this.

First, That the sight of God is an object worth viewing.

Secondly, the Gospell is the only way to see God in the objects of love.

Thirdly, that no soul can truly desire God in the way of the Gospell, till he by him, has a knowledge of him.

Fourthly, that soul that ever had a reall knowledge of God, can be satisfied by seeing nothing but God, and so much of that conclusion.

Thirdly, we are to consider not onely the thing desired, but the extent of the desire; shew us. *Philip* did not onely desire it for himself, but for others as well as himself: Thence observe this conclusion.

That those desires that runne forth to God, and really flow from God, are not desires limited within a mans own brest, but extends it self

Doff.

self for the good of others, as for it self. That life which is given out to us and produces desires in us, doth really produce a selfe-denying power in us: That is the cause why Christians are so free in their desires for others, and in their discoveries to others, what is discovered in them.

Streams that flow from the fountaine as their center, need not have secundarie causes to carrie them to their center againe, for they naturally run into it, being really one with it. So it is with Christians, they stand not in need to have something put in their mouthes in a secondary way; Like those Priests in *Mirah*, whom unlesse you put something in their mouthes, will bite: or like some who when they hear that there is an opportunity to preach Christ to creatures, they presently demand what they shall have from the creature? and if they can have more from the one, then from the other, their desires is taken off from the least to the most, though there is

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is most need where there is least: it is to be feared, that it is not the need of the man, but the love of the means and money that carries him. It is not so with souls possessed with Christ, whose desires run out for others as well as for it selfe, in a self-denying way, they cannot chuse but breath forth to others, what Christ breaths forth in them: So much of that conclusion.

Fourthly, consider the object of their desires, or the person of whom they desire, which was Jesus Christ, in these words; *Lord shew us.* The conclusion from thence is this.

Doct. That it is the sole work of *Mat. 11.*
Jesus Christ, to reveal God the Father to the sonnes of men. *27.*

First, He alone was designaed of God the Father for that end.

Secondly, none can truly and fully discover God, but those who truly and fully know God; but no man truly and fully knowes God in the first sence, but the Lord Christ. *Ergo,* none can make knowne God the Father to the sonnes of men, but Christ. Besides,

A discoverie of Truth.

Besides, If you consider what the true knowledge of God the Father is, through the teaching of the Sonne, the very nature of that description will confirm this doctrine.

First, we will show you what this knowledge is not.

First, not a naturall light of seeing God, wherein reason in apprehending, doth so comprehend, that reason is the proper judge of what is apprehended.

Nor Secondly, do we intend a legall knowledge, which light flowes from the Law; wherein the soul is made able to see God, as a God over him, but not as a God for him, unlesse they be for God.

Nor thirdly, we do not intend a gospell knowledge, in a notionary way; by that I mean, mens running out to fetch in notions of the truth, and are not fetcht in by the power of the truth; and so they rather carry notions of truth, then the power of truth carries them: And that is the cause why some walke loosely in the profession of the gospell,

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spell, which is a matter of great grief.

But men do exceeding ill in laying these scandalls upon the truth, and not distinguish professors from possessors of truth.

But to give you a description of the true knowledge of God through Christ, we may describe it thus.

It is a supernaturall light set up in the soule by God, the life of which light hath his residence in God, the actings of which light is altogether for God.

From whence you may observe these corolies.

The first is this, that all means, Matth. 23. 27
may the perfection of all things
below God, cannot bring a naturall man spiritually to understand God; for it is produced by a supernaturall light, set up in the soul.

From that word set up in the soul you may observe this corolie.

That that soul that really under- Ioh. 3. 29.
stands truth from being possessed 30.
with truth, nothing in that soul Phil. 4. 8.
is exalted above truth.

Then

Psal. 21. 13

Then from this word, set up in the soul by God; from whence you may observe this corollie:

It is alone the power of God that exalts truth.

And from this expression, the life of which light hath his residence in God; observe this corollie.

Col. 2. 3.
Cant. 4. 15

That soul that truly knows God, from the commings in of God, that light is really maintained by a life that is in God.

Then from this word, the actings of which light is altogether for God; thence observe this corollie.

Ioh. 1, 2.
4, 5.
Gal. 1. 16.

That all true light that flowes from God, doth sweetly carry out a soul, in every act to live to God: the light of knowing is the life of conforming, and so much of that conclusion.

The next thing is the matter desired, *Shew us the Father*. Whence observe this conclusion.

Esa. 63. 16.

Doct. To see God as a Father, is that which is very desirable: that is the way that God presents himselfe through Christ to the sonnes of

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of men, to draw forth love in them to himselfe. It is the very tenor of the Gospel, thus to present God, and thus to see God. It is a relation that upholds and indeers more then any: it removes fear, and confirms faith: we are not to present this relation in the Gospel to be begotten by obedience, but to beget obedience; but no more of this conclusion.

The last thing is the reason; *and it sufficeth us.* Where you may not onely see the reason, it sufficeth; but the extent of it, it sufficeth us. Thence observe these two conclusions.

Doct. First, it is a satisfying good Ps. 4. 6, 7. to a soul possessed with God, to see Ps. 17. 15. God; such a soul as he lives and so sees, so also he lives by seeing, and so farr as he sees God, so farr he really enjoyes what he sees, and in the enjoyment can see nothing like it. And as *Jacobs* sheep, who was made to conceive by a sight of the speckled rods in the Trosses where they drank: so Believers who are
led

led forth to drink of these still waters, which are to refresh the City of God, and in them see the beauty and sweetnesse of God, they immediately conceive and bring forth fruit futable to God. It is reported that the Dove is made fruitfull by kissing, but I am sure that Believers who are called Doves by Christ, by the least kisse of the mouth of Christ, are made presently to return reflections of love to Christ: My beloved is mine, and I am his. No more of this conclusion.

And from these words not onely satisfie, but satisfie us, you may see;

As before the desire of *Philipp*, that others aswell as himselfe might see God; so in this place you may see his faith and knowledge in this word; It will satisfie us. Thence observe this conclusion.

Dost. That those that are acquainted with the effects of the truth in themselves, can also judge what satisfaction other enjoy from truth as well as themselves, that live in the same truth with themselves.

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but I shall speake no more of this conclusion nor of this verse.

The next Scripture is in the 21 of the Revelation, and the latter end of the ninth verse, *Come hither and I will shew thee the Bride, the Lambs wife.*

The revelatiō holds forth 2 things.

First, a discoverie of Christ:

Secondly, a discoverie of Anti-christ.

First of Christ, and that in these things.

First in the sweet excellencie of himselfe.

Secondly, the near onenesse the Saints have with himselfe.

Thirdly, the great victory and priviledges th Saints have by Christ.

Secondly, the discoverie of Anti-christ is held out in three things.

First, in his Rise.

Secondly, in his Reigne.

Thirdly, in his Ruine.

The discoverie of Christ in the last thing, which is the priviledge, the victory, and the deliverance the Saints have by Christ, is sweetly

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Reve. 1. 12
14, 15, 16
Rev. 5. 12
Rev. 9. 7.
Rev. 12. 9.
Reve. 13.
1. 2.
Reve. 13.
4, 5, 6, 7, 8
Revel. 18.
20

held forth in these words; *Come hither and I will shew thee the Bride the Lambs Wife.*

In which words you may consider two things.

First, an exhortation in these words, *Come hither.*

Secondly, the reasons or encouragements to back on the exhortation in these words; *and I will shew thee the Bride, the Lambs Wife.*

First, of the exhortation, wherein you may consider these things.

First the party exhorting, an Angel.

Secondly, the party exhorted, JOHN, a soul possessed with Christ, from thence observe this conclusion.

D^{ist.} That God hath not onely men, Reve 1. 1. but Angels if need require, to Luk. 2. 10. preach the priviledge that comes by Christ to Christians; Nay, rather then they shall be untaught, God will teach them himselfe; so much for that conclusion.

Secondly, consider the exhortation it selfe, in these words, *Come hither;* in the bowels of which exhortation, is

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A discoverie of Truth.

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is included a sweet admiration; from thence observe this conclusion.

That in the understanding of the union betweene CHRIST and Christians, it is full of high divine misteriall wonders.

And this will appear if you consider the nature of it, the priviledges the Saints have in it, or the glorious effects that flow from it, nay if you consider no more but this, the nearnesse betwixt the seeing, and the object seen; and the sweet, and swift acting of the spirit when it sees, in running out to the thing seen, so that it really injoyes and lives in the thing scene: but no more of that.

Now from this word, *come hither*, his meaning is not to come from one place to another, nor from one person to another, for places and persons, of themselves, and from themselves cannot farther discover truth; so this word, *Come hither*, doth implic a draweing up of the Spirit of JOHN to a higher degree, of the injoyment of the light of God, that from thence he may be

Doct.
Ephes. 5.
23.

A discoverie of Truth.

made able to understand a further discoverie of God, from thence you may observe this conclusion.

Doct.

Reve. 1. 10
Psal 26. 9.

That no soul can nor doth any further see the manifestations of truth, thē they by it, are gathered up in it.

The reason of this is, because that the truth is as well the life of the eye, as the glory of the object, unlesse the eye be enlarged, as well as the glory of the object, we cannot see what is discovered, and the being taken up in the truth, is the enlargement of the eye to see the truth; and there is never no true seeing till there is suitableness betwixt the eye and the object: that is the reason Bats and Owles do not love to fly but at evening tide, and that is the cause the Eagle loves to look upon the sun, because the Eagles eye and the Sun hath a suitableness on them, and so, people legallised by the Law, do not delight to look upon the glorious discoveries of the Gospel, and those that are Gospellised, love to see nothing else but the glory of the Gospell, but I shall say

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Now for the encouragement. *I will shew thee the Bride the Lambs wife.*

First, *I will shew thee*, thence observe this conclusion.

That the manifestation of Christ, is encouragement enough to christians to hearken to Christ, that soul that ever was acquainted with it, needs no more encouragement to draw forth his spirit to Christ, then to hear it shall have a manifestation of Christ they see such excellencies in it, and receive such sweet content by it, that by the discoveries of the misterie of the Gospel, ye may even as with a twined thread, lead a soul Gospellified round about the world. So much of that conclusion.

Come hither and I will shew thee the Bride; in these words is the matter showne, which is the marrow of the encouragement, set out in these two words; *The Bride, The Lambs wife.*

First, the *Bride*, which metaphor sets out the onenesse betwixt Christ, and his church, therefore the spirit

Doct.
Prov. 8.
31.31.

clares her to be a *Bride*, and to make this title appear glorious he saith, the *Lambs Wife*; that so it might appear that this title given to her by Christ is so farre glorious, as it flowes from union with Christ.

But first I will begin with the word *Bride*, from whence observe this conclusion.

Doff. That there is a sweet Matrimoniall Contract betwixt Christ and his Church; for proof of which conclusion, I shall do these three things.

Hos 2. 19.
Isa. 26. 5.
Iohn 3. 29

First, I shall prove it by Scripture.

Secondly, I shall shew you how it agrees with a Matrimoniall Contract too, and therefore fitly set out under that title.

Thirdly, I shall show you wherein it transcends all other matrimonial contracts in the world, for this title is but a Metaphor, and Metaphors are not to compare, but to declare Christ, and therefore there is a transcendent excellencie in the union betwixt Christ and his Church, that is not to be found in the limits of this metaphor.

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But first, for the prooffe of the thing, *Hos. 2. 19. I will betroth thee to me for ever. Esa. 62. the latter end of the fifth verse, As a Bridegroom. rejoiceth over his Bride, so shall thy God rejoyce over thee. Ioh 3. 29. He that hath the Bride is the Bridegroom.*

And for the second thing wherein it doth agree with the matrimoniall contract, therefore fitly so called, as appeareth in these things.

First, because there is a particular woing, before there is an actuall possissing or uniting; as you may see, *2 Cor. 5. 20. Now we are Embassadors for Christ, as though God did beseech you to be reconciled: Gods woing is nothing else but the sweet expostulations of love with the soul, by which he brings home a soul to himselfe, and makes a soul one with himselfe.*

Secondly, a mutuall consent of will is the essence, as in other, so in this marriage, *1 Iohn 12. To as many as received him; but the word should be read, as many as consented to him*

A discoverie of Truth.

unto them he gave the priviledge of the sons of God.

Thirdly, as in other Marriages so in this, there is a speciall living with each other, Christ lives with the soul, and the soul lives with Christ; not onely as domesticks, but as besome friends, in which familiarity, there is sweet imbracements and spirituall salurings, and making knowne the miseries of each others minde to each other, through which they are sweetly wrapped up in each other: These soul-ravishing refreshments that the Saints enjoy in this fellowship with Christ, none knows but they that injoy it, for Christ lives so with a soule, and a soule so with Christ, that under that consideration, a soul is but a *Nowne adjective*, and cannot stand or sit by it selfe, without Christ.

Fourthly, as in other Matrimoniall unions, so in this, the soul is made fruitfull by living with Christ, for it is alone the sweet and glorious discoveries of Christ, that makes a soul bring forth fruit futable to Christ.

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Fifthly, is a kind of their condriches of the and the po Husband: and a Chr the 2 Cor. no same be might be God in sin, or man, is ta he being all that is God thro ver to a Christ, and Christ his Sixth there is the othe simpath spouse Christ. Severn maniall sense fre

Fifthly, as in other mariages there is a kind of trans-acting of each others condition to each other; the riches of the Husband to the Wife, and the povertie of the Wife to the Husband: So it is betwixt Christ and a Christian. as you may see in the 2 Cor. 5. and 12.¹; *He that knew no sinne became sin for us, that we might be made the righteousness of God in him.* Whatsoever Law, sin, or conscience hath against a man, is taken away by CHRIST, he being one with CHRIST, and all that is in Christ, given forth by God through Christ, is made over to a christian, made one with Christ, and is as really a christians as Christ himself.

Sixthly, as in other mariages there is a sympathising one with the other, so in this Christ sweetly sympathises with his spouse, and the spouse sweetly sympathises with Christ.

Seventhly, as in other matrimoniall union so in this; in their absence from each other, there is much longing

longing for each other, and in the presence of each other, much rejoicing and delight in each other: And so much of the second thing.

For the third, wherein it transcends all other matrimoniall contracts in the world; that it doth in these particulars.

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First, in that the mutuall consent of will, flowes from one and the same power; it is not so in other matrimoniall contracts: for though a man hath a will to marry a Virgin, yet he hath not a power to make her willing to consent to him. But it is so with Christ, that, that power of love that carries out Christ to be willing to make himself one with us, the same power makes us willing to be one with him.

Secondly, in other mariages mens love is caried out to the party beloved, as being beautifull; but it is not so with Christ, for Christ doth not match with us because we are beautifull, but being deformed to make us beautifull: And this you may see in the 16. of Ezek. 5. 6. 8.

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where you may see the time of Gods love was, *When they were in their blood*: And God their entered into covenant with them, not because they were beautifull, but even whē they were in their blood, and this he did to make them beautifull. As you may see Ezek. 16.14. where God saith, *I beautified you in my own beauty*: If a *Moses marry an Ethiopix*, she is an Ethiopian still, but it is not so betwixt God and the sou'.

Thirdly, in other marriages commonly men marrie such that are suitable in portion, but Christ never marries such that are rich, but being poore he maries them to make them rich; and for that end, Christ became poore that we might be made rich.

Fourthly, in other marriages infirmities in a wife, or accusations against a wife, doth many times take off the love of a husband from the wife; but its never so with Christ; will the divell accuse *Iob* to the Lord? yet the Lord is not changed by it, but declares the
same

same approbation of *Iob* as before:
 And to the spoule who ha n infir-
 mities in her, and shee confesseth the
 same, saying *she is black*; yet *Christ*
 in the same Chapter saith, *shee is*
fair and comely.

Cant. 1. 5.
vers. 15.

Fifthly, that which is a just ground
 according to Law. to take off the
 love of a husband from his wife, so
 that there is no acceptance to be
 found with a husband in the re-
 turn of his wife; its not so betwixt
 God and the soul: And this you
 may see at large in the 3. of *Jer.* and
 the first verse.

Sixthly, that which makes a se-
 peration in part, or whole betwixt
 a man and his wife, neither in part
 nor whole can make a seperation
 betwixt *Christ* and a christian.

As poverty, imprisonment, and
 banishment, may make a separation
 in part; and death makes a totall se-
 peration; But know this, if the
 world makes a christian poore, or
 sends him into prison, or banish-
 ment, all this cannot deprive them
 of sweet fellowship and commu-
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A discoverie of Truth.

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nion with Christ; who hath ingaged himselfe to be with them, and to unfold himself to them, not lesse but more at such times : when *Jeremie* and *Paul* was in prison, when more enjoyments from God, and unfoldings of God, then then? And then for death, its so farr from separating us from God, that then is the time we have a full injoyment of God. And herein I have discovered, wherein this matrimoniall contract doth transcend all other : I should draw a corolie from each of these perticulars, but for brevities sake I will passe them over ; and make only a brief use or two of instruction, from the whole conclusion.

And first to instruct us; if this be *Vse . 1.* so, then let it teach us to look upon Christ as a husband; and that we do, when we do these things:

First, when we looke upon him, as none like him.

Secondly, when we look for all lawes and government from him; It is not the wives duty to make laws, but

but to obey lawes ; so it is not the Churches duty to make lawes for the worship of Christ, but to conform to such lawes for worship, given forth by Christ.

Thirdly, we are said to looke upon Christ as a husband, not onely when we go on in our duty to conform to him, but also when we lay all our poverty and debts upon him. But it is here with some christians as it is with some simple women, who out of a pretended humilitie (though reall pride) instead of laying their debts upon their husbands (who have enough) they pinch themselves to pay their debts from themselves. So many christians, when the law and conscience comes to them with a writ, they not knowing their freedom from them, do not send them to Christ, and lay them upon Christ, but endeavour to answer such things from their resolutions against sin, and from their conformitie to Christ; and so set up their resolutions and conformitie, as a Christ.

Fourthly,

A discovery of Truth.
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Fourthly, we should looke upon Christ as a husband, in looking for all maintainance from him.

Fifthly, in doing all things for the honour of him.

Next use is of comfort; to comfort all the people of God, that they have such a husband provided for them, which is God: It is a comfort to them in these particulars. *Vse. 2.*

First, in that he is a husband, that lookes for nothing in you to draw his love to you.

Secondly, no infirmity in you, can draw his love from you.

Thirdly, nothing that befalls you, can make a seperation betwixt Christ and you.

Fourthly, he will call you to no duty, but he will give you a power futable to perform duty.

Fifthly, ye may be sure he is such a husband, that will be so farre from failing in his love, that he will transcend all in love: So much of this use, and of this conclusion,

For these words; *the Lambs wife;* which is an explication of the former,

Fourthly,

mer, to make the former title glorious. Thence you may observe this conclusion.

That titles given to us by Christ, are so farre glorious, as they flow from union with Christ. Nay, we may adde one word in the conclusion, and draw it thus.

Ioh. 15 . 4. That all titles given to us by Christ, may our very actings towards Christ, is so farre glorious as it flowes from union with Christ, for if we beleeve, or love, or rejoyce, or conform, this is no farther glorious, then it is a fruit of Christ, flowing frō union with Christ: But no more of this doctrine, nor of this verse.

The next Scripture is the 40. of Isaiah and the 11. verse the words being these; *He shall feed his flocke like a Shepherd, he shall gather the Lambs with his arme, and carry them in his bosome, and shall gently lead those that are with young.*

Which Scripture is so full of divine sweetnesse, that I do not know how briefly, to give an answer to it; all things that are essentiall to the bringing

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bringing home of a soul to Christ, and all divine priviledges belonging to a soul, thus brought home; and all objection that can be made by a soul against these, are sweetly held forth and answered in this verse.

If a soul doth object and say, I am dead and have no power? how shall I come to Christ.

Christ answers; *I will gather them with my armes*; the arme of Christ is the strength of Christ, and the strength of Christ is the power of love, held forth in Christ.

And further, whereas they may object and say, If I am brought home to Christ, I shall have many oppositions, troubles and trialls, how, or where shall I bee preserved?

Christ answers that, in this word, *I will carry them in my bosome*, an expression full of divine refreshment.

And whereas they may further object and say, I am but weake and newly begotten by Christ, and am not able to answer the commands of Christ.

E

Christ

A discoverie of Truth.

Christ sweetly answers; *I will drive them gently that are with young.*

John 10.

16.

John 14.6

We will begin with the first expression, *I will gather my Lambes with my armes*, gathering implies, bringing home, thence observe this conclusion.

Doct.

That the bringing home of a soul to Christ, is the sole work of Christ, and this is cleer from many places of Scripture, and so if you consider these things.

First what conversion is.

Secondly if you consider the metaphors the Holy-Ghost takes up to declare conversion by.

First, What conversion is, it is not a turning from a rude course of life, by the power of education; nor it is not a legall conformity to the Law, produced by the power of conviction, that meerly arises from the terrors of the Law, neither is it a bare profession of the Gospel, without being possessed with it: but it is for a soul by the supernaturall commandings in of God; so to be taken up in God, and overcome by God, by the

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the vertue of which he is carried after God, against all oppositions, whatsoever.

From the terms of which description, for your better information, observe this corollie.

First, that it is above the reach of Prov. 16. 1 nature to bring home a naturall man to God, but it is singly and solely, the power of God.

Secondly, that every soul brought home to God by a power of God, is sweetly taken up in God himselfe; Christians are not only under love, but they really live in love, they do not onely rest on, but they sweetly rest in the bosome of God himselfe.

Thirdly, that the excellencie shewed in God, by soules brought home to God, is an over comming excellencie.

Truly friend, a man cannot speak of this from a reall injoyment of it, but he is really, sweetly, and swiftly overcome by it! O what divine wonders! what refreshing sweetness; what objects of love! nay what all love, doth that soul see in

A discoverie of Truth.

God, that really lives in the bosome of God. It is not possible for a soule to see it, but he must, he shall be overcome by it.

Fourthly, the running forth of the Excellency of God, seen in God, is the vertue and power that carries on souls after God.

Fifthly, that no opposition against Christians in the following after Christ, can any way take off the love and desire to Christ.

Esa. 43. 2.
Ier. 33. 3.

The reason is, First, because the more they are opposed for professing of him, the greater incomes they have from him.

The second reason is, because they see a matchlesse excellency in him; once see Christ, and none like him: water will quench fire in any place, onely in Lime, and there it will make it burn the more. Oppositions may hinder mens going on in professing of Christ, if not possessed with Christ; but they that are not only professors but possessed with Christ, it will make them run forth after Christ much the more: *The kingdome*

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take it by force. And so much of this 12.
first thing, what conversion is.

Secondly, the metaphors that the
holy Ghost takes up to declare con-
version, doth declare it is done alone
by the power of Christ, and nothing
else; First, sometimes he saith it is a
begetting; well he may so say, for a
childe can do as much toward his
own begetting, as a man toward his
own conversion. 1 Pet. 1.3.

Secondly, sometimes he compares
it to a resurrection; he may well so
say, for a man may as well rise out
of the grave and live of himselfe, as
a man can rise out of the grave of
sin, and live to God, without a
power of God. Col. 3.1.

Thirdly, sometimes it is compared
to a creation; which is to make
something of nothing, which is
proper to an infinite power. Eph. 3.10.

What then shall we think of those
then, who preach for preparations
for Christ, & stir up men in the work
of conversion, to work with Christ,
and think they do well in so doing?

A discoverie of Truth.

Wee may say of these men, as the Apostle said of them that would rake upon them to preach the Law, but knew not what they said, nor whereof they affirmed: But I lay no more of them but this, the Lord lead them and us so forth by the truth, that in all our expressions of such things, we may lay down all things, and alone exalt the truth: and so much of this first conclusion.

And from the second thing, *I will carry them in my bosome*. First, I will carry; then I will carry them in my bosome.

From the first I will carry them; observe this conclusion.

Doct.

That all soules brought home to God, through Christ, shall undoubtedly bee carried on by Christ.

That appeareth from these grounds
First, because the power of carrying on to God, is the same power that brought a soul home at the first to God, which is alone the power of God; therefore we may draw the Syllogisme thus.

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power of God, that shall stand. But *1 Pet. 1.5.*
as well the carrying on a soul, as the
bringing home a soul, depends upon
the power of God; *Ergo*, it must *Ier. 32.40.*
needs stand.

Secondly, that which hath a de-
pendance on the faithfulness of God
without us, and not to any qualifi-
cation within us, that must needs
stand: But our carrying on to God,
as well as our being converted by
God, hath a dependence upon the
faithfulness of God without us:
Ergo, it must needs stand.

But if this be so, what shall we
think of those that would have a
man be a childe of God to day, and
a childe of the divell to morrow?
But I say no more of that thing.

The Use, is a cause of comfort to *Vse.*
the people of God; in that their
preservation, and carrying on to
God, through Christ, is really done
by a power of Christ: For we are
*kept by the power of God, through
faith to salvation. So much of this
first thing I will carry them.*

Now for the next thing, *I will*
E 4 *carry*

carry them in my bosome.

The word *bosome*, is a Metaphor, in generall it holds forth love; from that we may draw this conclusion.

Doct. That all soules brought home to Christ, do not onely live by, but really in the love of Christ.

But this word *bosome*; holds forth many perticulars.

First, it holds forth a neernesse to Christ.

Secondly, a familiar and sweet Communion with Christ; From which perticulars, observe these conclusions.

Doct. First, that there is a sweet neernesse betwixt Christ and a Christian, this is set out in divers things by Christ himselfe, where he saith, *You are the branches, and I am the Vine*; A Vine and the branches live by the vertue of one life, they are of a nature, they bring forth one and the same fruite; this neernesse and oneness is to be considered in these things.

First, in their being; A christian hath not only a being in God as a crea-

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creature, but he also hath a being in him as a christian; which is a riches being considered meerly in the will and free love of God; and this was before for him, before he was brought forth into the world by God: and what is Christ considered as Christ, but the brightnesse of his Fathers Image, which is nothing else but the runnings forth of the fathers free love; whatsoever directly flowes from a thing as the first efficient cause, hath a direct being in the thing, that is thus the cause of it; and so Christ as a Christ, and his Father, are one.

Secondly there is a union of persons in time, and that twofold.

First, a union of possession, or as some would have it, a union of portions; and that is by the righteous being that was in God before all time, and doth in time through Christ, put forth it selfe in the revelation of it selfe in a soul, and takes up the soul in it selfe, and gives the soul actually to see it selfe, and to bring forth fruit futable to Christ.

Second-

John. 6. 38

Secondly, there is a union of will and affections; & that is that which Christ aimed at, in Joh. 6. 38. speaking thus, *He came not to do his own but his fathers will*, and in the 17. of John, he praies to his Father, for his disciples, *that they may be one as we are one*, and yet they were one in the first and second sence, and therefore the union he praies for, is of will and affection; the perfection of which union, is the highest pitch that ever the creature shall attaine unto.

This union is increased and built up by the commings in of God; and that thus, God is pleased by the sweet unfoldings and commings in of himselfe, so to fould up the spirit of a man in himselfe, that so the soul is brought not only to will suitable to the will of God, and love suitable to love, but is so minded with Gods mind, that he wils in his wil, and loves in his love.

Use.

The use of this is, to teach all christians, not to comprehend, but so to apprehend, as to admire the

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wonderfull depth of the riches of the love of God, in making his people thus one with himselfe; so much of this conclusion.

Secondly, the word *bosome* holds forth a sweet familiarity and acquaintance, from thence observe this conclusion.

That all that are called home by Christ, are not onely called to be his servants, but they are called unto a sweet familiarity, and frendship with himselfe, they are called to be *bosome* friends; they shall know the heart of Christ, they shall be dandled upon the knee of Christ, they shall be hugged in the sweet imbracements of Christ, they shall be refreshed by the kisses of the mouth of Christ; they shall sup with him, they shall lie with him, they shall live with him, they shall die with him.

How lovely is it to live and die in the armes of love? none knowes it, but he that injoyes it; this love is the priviledge of the Saints; And so much of this conclusion.

And

A discoverie of Truth.

And so much of the Second thing,
I will carry them in my bosome.

The third is, *I will drive them gently that are with young*; he sets the drivings of the Gospel, or love, in opposition to the driving of the Law, hence observe this conclusion.

Doct.

The drivings of the Gospell are gentle Drivings.

First, That which carries one on by the power of love, and not by the terrors of a Law, that is a gentle driving; but the drivings of the Gospel are so: Therefore they be gentle drivings.

Secondly, those commands which doth not only command duty, but in the bowels of the commands brings a power to perform duty; that is a gentle driving: But whatsoever Christ in the Gospel requires of us, those commands brought home to us; brings power in them to conform a soul sweetly to them; these and many other wayes may we prove the conclusion.

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verse, in conclusion of what we have said, we may gather this conclusion, in a way of comfort to poor souls.

That whatsoever can be objected by them concerning their bringing home to Christ, and their preservation in Christ, and their being carried on after Christ; by Christ is answered for them in these words: *I will gather my Lambs with my armes, and I will carry them in my bosome, and drive them gently that are with young.* But I shall speak no more of this Verse.

The next Scripture is in the 16. of the Revelations, and the beginning of the 19. verse, the words being these; *And the great City was divided into three parts.*

I shall speak something to these words, though not much: I might speak something of them in reference to the words going before, and so we may speak something of the seven Vials, and something of the three unclean spirits, that came

out

Dott.

Verf. 13.

out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet: The unfolding of which things, would give a great light to discover what the City is, and what the three divisions are: But I having spoke so largely to the other Scriptures, I shall not speak much to this Scripture: And therefore passing over all the matter before, I shall speak briefly to the words themselves.

And first for *the great City*. If you ask me what I conceive that to be? I answer, I conceive it to be the Antichristian state, or the state of Antichrist: which state is against Christ, and condemned by Christ. It is a state of pride, which word begins with *P*. And for those three divisions here spoken of, it is three powers or governments which live in it, and is drawn forth of it, as branches from the body; and surely in that they live in it, they must needs be like to it: And (I told you) the

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the great citie was the state of Antichrist, a state of pride, that is set up in opposition against Christ, and being a state of pride (as I told you before) begins with *P.* and those three states in it, or branches drawn forth out of it, unquestionably is like to it, and as that begins with *P.* so I believe do they.

As first properie.

Secondly, Prelacie.

And as for the third state in it, or branch flowing from it, as part of it, unquestionably it begins with *P.* as well as the two former. But when we see it, or rather feel the smart of the execution of it, then shall we the better understand it; and be more able to give a description of it; but I speak no more of this Verse.

But you may *object* and say, *Object.* though I will not give forth my thoughts any further of this Scripture, or especially of the third state that lives in it, or flowes from it: but say we shall better understand it, when we feel the execution of

of the power of it; but may we not in the meane time, have some symptomes how to discover it?

Answ. To which I answer, that unquestionably it is made up of pride, and must needs begin with *P* as the rest

Dan. 7. 8. do: *Daniel* gives some light for understanding of it. First, in that he saith it is a little horn, it doth not appeare great in substance, but sharp in the nature, covered over with fairer shewes then the other, fairer in expressions, but as evill intentions as any: It is a horne that throwes down other hornes to set up it selfe; and it is a horn as it is the least, so it is the last.

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Dan. 7. 20.

And *Daniel* seemes to hold forth something for the understanding of it, given forth in the Language of it; Therefore surely in the language and doctrine held forth in such a power, we may somewhat guesse of it; And that doctrine which doth directly crosse and contradict the doctrine of Christ, must needs be the doctrine of Antichrist: as these doctrines

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doctrines do, which I shall name to you.

First, that doctrine which teaches men not to work from a power of love given forth by God, but teaches men to work, and in their working so to work, as to alter God, and get love from God, that is a doctrine of Antichrist, and not of God.

Secondly, that doctrine that holds forth religion as onely centred in a law, and not produced by love, that is not a doctrine of Christ; who was sent by his Father, onely to hold forth a doctrine of love.

Thirdly, that which ties the seat of Christ to be regulated by the law of a creature; that takes from Christ, and gives to the creature; that must needs be a doctrine of Antichrist.

But that doctrine which holds forth such a Religion, as to binde the conscience in matter of worship, which conscience is the seat of Christ, to be regulated and onely

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Heb 8. 5. 6

guided by the Law of the creature, I mean the civill Law of the nation, this muſt needs derogate from Chriſt; and if this Argument holds good in one civill State, it muſt; needs hold good in all: Then ſo many ſundry States, ſo many ſundry Lawes, then ſo many ſundry rules of worſhip, to worſhip Chriſt by. And how injurious this is to Chriſt, and contrary to the minde of Chriſt; who was as faithfull in his houſe as *Moses*; I leave to you to judge.

Fourthly, I beleeve it is ſuch a doctrine or language, that tyes all further discoveries to a preſent light: But no more in answer to theſe things, nor to this Verſe.

The next Scripture, it ſeemingly ſpeaks nor as the former have done; and is in the 10. of *Hoſea* and the 12. verſe, the words being theſe;

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To give you my thoughts of this Scripture, consider;

First, that the expression is suitable to that Law which was a covenant of workes; which taught men to work for life, (as I told you before) but did not teach men to work from a power of life to acknowledge life; which covenant by Christ we are freed from. But because the duty in it, in an Evangelicall way is to be observed by them that are freed from it, therefore we shall speake something to it.

Lev. 18.

18.

Eze. 20.

11.

Rom. 10.4

2 Cor. 3.

11.

Gal. 3.5.

Heb. 8.18.

And first, we must know this, that being freed from that old covenant, which taught men thus to work; so the language of that covenant proper to it self, must be kept to it self, and not applied to them that are freed from it.

But in the Evangelicall observing any dutie in it, it is to be observed not according to the obligation and Language of the old cove-

nant from which we are freed; but according to the language and rules of the covenant which we are now under; which is of a more noble nature: in which covenant God is pleased to make the blessings that were annexed to the old covenant, which was the end of an act under that covenant, now to be a cause producing acts under this covenant.

- And so according to that rule, should we observe all the duties we do observe, as to instance in some particulars: Whereas the prophet saith, *the Lord will be with you, while you are with him*; that is the language of the old covenant.
- 1 Cor. 15
2. Now we are not to understand it nor observe it thus, that the Lord is kept with us, by our keeping with him; but we are kept with the Lord, by his being with us: And so the Prophet in another place, where he saith to some that had not the Lord; *Seeke the Lord and ye shall finde him*. We are not now to understand it

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it nor observe it as though our being found of God, was the fruits of our seeking; but we are to understand it thus; That our seeking God is a fruit of being found by God, for none Evangelically seeks God, till he is found of God.

So in this place Hos. 10. 12. *Sow to your selves in righteousness, reape in mercy:* which words seeme to hold forth so much, according to the language of the old covenant, as though we were to act righteousness, before we receive mercy; But believers under the covenant of grace, are not so to observe it; but we are now to observe it, so that we act righteousness in that we have received mercy. For Christ and his Apostles still drawes forth duty, from a power of priviledge; as appeareth by such expressions as these.

Blessed are they that hunger and thirst; the blessing is not placed in the future tense, as a thing to be got by hungering and thirsting; But it is placed in the present tense,

2 Cor. 7. 1

as that which is the producing cause of it. So the Apostle saith, *seeing we have these promises, let us cleanse our selves.* According to these rules, are we to understand this Verse; *Some to your selves in righteousness, reap in mercy:* And understanding these words according to the former rules, this conclusion will arise,

Doct.

Rom. 12. 1

Luk. 7. 47

2 Cor. 7. 1

That acts of righteousness, are fruits of mercy.

If you ask me in the 1. place, what I mean by acts of righteousness?

I answer, by that I mean the acts of sanctification.

If you ask me in the next place, what the righteousness of sanctification is?

I answer, it is a conformity to the will of God, produced by the power of God, in which the soul is carried out to live to God in particular acts.

If you in the next place ask me, what I mean by mercy, that the acts of righteousness is a fruit of?

I answer, by that mercy I mean the

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the sweet and glorious commings in of God, by which the soul becomes really possessed with God, and is made able to live in the light and love of God, and so is made able from thence, to bring forth acts of righteousnesse futable to God: And therefore thus I desire to speak to all that love God, Act righteousnesse futable to God, in that you have received mercy from God.

The reason to prove this point is this; No soul can act a living act, without a living power; but no soul injoyes a living power, till he hath received mercy from God; therefore no soul can act acts of righteousnesse, which are living acts, till they have received mercy from God which is a living power.

The use of this saine is, to shew the folly of two sorts of people.

First, those who teach men to worke to get mercy, and not to act from a power of mercy received; they may as well say to a dead man, act living acts, and I will give you life.

F 4

Secondly,

Secondly, it serves to shew the folly of those who say, they have received mercy from God, and yet walk loosely with God; I know not what they say; For that heart that really hath received mercy from God, in being possessed with God, they are so overcome with God, that they love to live to him, and looke upon the duties they are to performe, as a high priviledge; but no more of this conclusion.

And for the next words, *breake, up your fallow grounds*, which is an explication of the former, or a direction for a right performance of the former; for as it is a foolish thing to sowe in unbroken ground, so it is an imposible thing to act righteousness, with an unmelted, or unbroken heart, from whence observe this conclusion.

Doct. That a heart is changed and broken by God, before he can bring forth acts of righteousness to God, an old principall cannot bring forth new fruit. But

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But when I say God breakes the heart ; I do not mean, breaking the heart by the terrours of the Law , but a melting of the heart by the commings in of love ; But I say no more of that conclusion.

For the next word, *It is time to seek the Lord.* Implying, that there is some speciall times of seeking God, or that it is a speciall thing to seek God, thence observe this conclusion.

That it is the duty of all souls possessed with God, to seek God.

Doct.

The next words are, *Tell I raigne down righteousness upon you ;* implying thus much: That that soul that hath power from God, to seek to God, for the pourcing down of his mercy, shall surely have answer ; From thence observe this conclusion.

That God is not, nor God will not, be a forsaking God, to a seeking people.

Doct.

This is cleere, if you looke upon the promise of GOD, and consider

consider the love of God.

God cannot, will not, forsake a seeking people; Why? because it is alone from the enjoyment of God, that we seek God, and under that sense we may as well say, God can aswell forsake himselfe, as forsake those that seek him, from an enjoyment of him.

Use.

First, to informe us of one corollie that naturally ariseth from the Conclusion, and that is this; That no soul can seeke God, till he is found of God.

The reason to prove this corollie is this: Because the power of our seeking, is the fruit of Gods finding.

Then this shews the folly of those men, which stir up people to seeke, not from a power of being found, but stir them up to seek, that they may be found.

Use.

The next use is, a use of comfort, if our seeking be a fruit of Gods finding; this should comfort Gods people thus, that there is no fear of failing

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failing to finde God, when we seek him, because the power of seeking God, flowes from the priviledge of being found of God; and so much of this conclusion; and of this verse.

And for that place in Ier. 4. 3. and beginning of the fourth verse, which words are these, *For thus saith the Lord to the men of Indah and Ierusalem, break up the fallow grounds, and sow not amongst thornes, Circumcise your selves to the Lord, and take away the foreskin of your hearts;* and had I time, I should speak to this Scripture as I have spoken to that in *Hosea*, which is to be understood in the same way, and according to the same rules, before laid downe, but at this time I shall speake no more.

Deare friend, according to that small abilitie I have given me by God, I have given an answer to your desires: if I had more time, and more light, I should speake more fully, and more spiritually, but I must needs confesse, that it is but
a little

A discoverie of Truth.

a little of God, I do yet know, but my desire for you and my self, is, that we may know God, from God, that we may rather live upon our being knowne of him, then the knowing of him: So at this time I say no more, but leave you to God, and the word of his grace, who is able to build you up, and to give you an inheritance among all them that are sanctified.

*Your loving brother
in Christ:*

PAUL HOBSON.

Truth.

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FOUR

Questions Answered.

VIZ.

1. *Is a Christian freed from the Morall Law, yea, or no?*

2. *Whether a Christian tempted to sinne, should strive against sinne; yea, or no?*

3. *Whether sanctification can evidence justification, when justification lyes dark?*

4. *How shall a poor soul, that hath not the witnesse of the Spirit, nor cannot see any goodnesse in it self; How (I say) shall such a soul take comfort? Or, on what condition shall we tender comfort to such a soul?*

To which is added a fith, viz.

5. *Whether Christ in his coming, did purchase Life, and Salvation for All; or, onely for the Elect?*



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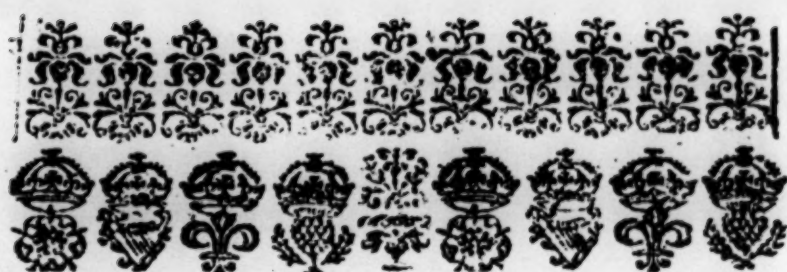
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Dear Friend, and brother
in Christ; my indeered
love presented to you: Gi-
ving to you thanks for all your
love to me.

This is to put you in minde of
your promise, in sending me a Let-
ter: In your Letter, I beseech you
give me an answer to these Four
Questions.

First, Is a Christian freed from
the morall Law, yea or no? 85

Secondly, Whether a Christi-
an tempted to sin, should strive a-
gainst sin, yea or no? 87

Thirdly, Whether sanctification
can evidence Iustification, when
Iustification lies darke. 89

Fourthly, How shall a poore soul
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91 that hath not the witnesse of the Spirit, nor cannot see any goodnesse in it self; How I say, shall such a soul take comfort? or on what foundation shall we tender Comfort to such a soul?

Deare Friend, I pray fail not to give me an answer; I long to speak with you, that I may tell you how abundantly my soule is overcome by GOD, and findes sweet content in God, since I have had a discoverie of free Grace, Which doctrine I was not onely ignorant of, but opposite unto, till I by the love of it, was fetched into it; And I now see it is not a Doctrine of loosenesse; But if any thing indeeres a soul to God, and makes a soul able to bring forth fruit to GOD; it is to know GOD in the way of his love.

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what the Saints do enjoy in this way ! Then the pulpits would not be so full of Calumnies , and the Presse so full of reproaches, against the Doctrine of Free grace , as now they be : So in haste , I rest ; leaving you to God.

Your dear friend
in Christ :

M. WALLIE.

G 2

Dear



DEAR FRIEND,

I Have received your Letter ; & rejoyce much to see and heare of the sweet commings in of Christ : I desire to bleſſe God in your behalf. And for your questions , I have here ſent you an answer, according to my ſmall abilitie , as God hath given in unto me.

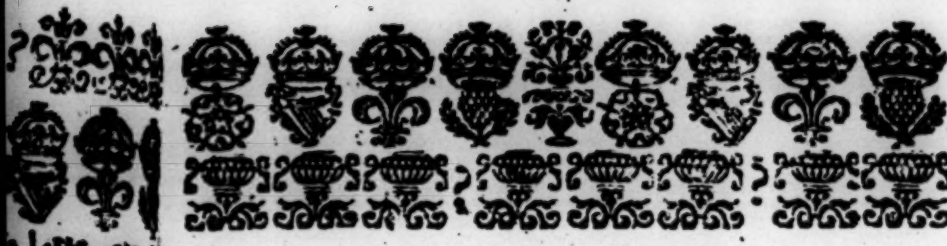
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Four Questions answered.

I. Question.

Is a Christian freed from the Mor-
rall Law, yea or no?

Answer. Without all question
a Christian is thus, as it was
held out by the hand of *Moses*; And
by that expression, I mean, as it was
a Covenant of workes: and so a
Law where God did declare him-
selfe a God over us, and not a God
for us, except we were for him;
& so we are not under the Law; but
as it is handed to us in a Christ; By
that I mean, as it is made known to
us in a covenant of grace; in which
covenant God doth engage himselfe
to do by us, what in the other co-
venant and Law he required of us:
So that the materials of the Law
are not destroyed, but much exal-

Rom 7.4.
Rom. 10.4
2 Cor. 3.
11.
Heb. 8.13.

Ier. 33.8.
Heb. 8.10.

ted; for now it is not onely a duty, but a high priviledge, to work, and to walke by the power of God, to acknowledge God: and so we do not go about to destroy the matter of the Law, but the old obligation of the Law, which was, do and live. But now we are to do because we live; we are not to do for love, but to acknowledge love from the power of the incomes of it self, which is in God for us, which freely runs out from God to us, without reference to any thing in us. but to produce in us, whatsoever is required of us.

If any one now *object* and say, this is to lay aside all duty, and live as we list.

To this I answer, this is not so; for love enjoyed, ties and indeeres more then love supposed: But I know, that those that are not by God, gathered up into the bosome of God, and so made able to understand the nature of love, within the limits of its own light; they will, they cannot chuse, but so judge; For
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men judge of a thing, according to the nature of that light in which they live: I say no more of that. *Excellent*

Quest. 2. Whether a Christian tempted to sin, should strive against sin, yea or no?

Ans. To which I answer, that it is our duty, but not our ability: The alteration of the covenant doth not destroy duty, but layes it upon a higher power; Therefore the Apostle in all his exhortations, draws forth duties from the power of privileges, as thus, Seeing we have these promises, let us cleanse our selves, &c. And the grace of God which brings salvation, teach us to deny ungodliness, &c.

Phil. 2. 12
13.

2 Cor. 7. 1

Tit. 2. 11.
12.

Dear friend; I may strive, and sin in striving; there is a way of striving, which is our privilege to be acting in: but if selfe, strive against self, and sin; we are more wrestled into self, and sin. Or when self, by the terrours of the old covenant, goes about to lay down self, self exalts it self, by such layings down: Or when I strive from

such a light as is gathered up, which light presents God as set against me, and to be altered by something done by me: this is againe to return to Egypt, and to live upon a covenant of workes, and so we may sin, in striving against sin: For though the work, as a work, be approved on by God; yet the way in the work, is altogether contrary to the minde of God: But when we by the power of God, do strive against sinne, which is against God, the more I strive in this way, the better it is; and I count it not onely a dutie, but a high priviledge.

The Lord make you, and I thus to know God, that by that light we may be carried out to live upon God, and to God, in all our actions.

For deare friend, you know that sinne is not made the lesse, but a great deal the more unlovely by the apprehending of God, in the light of his own love. Let men say what they will, this I know, that a man is not truly Christianized, and really crucified to sin, till he see a higher good

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good and excellency in God presented to him, and for him, then he can possibly see in any way of sinne; So much in answer to that.

Quest. 3. *Whether sanctification can evidence justification, when justification lies dark?*

Ans. If the question be so, I answer it doth not; For if I question the acceptation of my person; I must needs question so farre the acceptation of my actions:

Abell believed the acceptation of his person, and so of his sacrifice.

Gen. 4. 4.
Heb. 1. 4.

Therefore for me to go about to answer a doubtfull justification, by a doubtfull Sanctification; is to answer a doubt, by a doubtfull thing; whereas the doubtfulness of the thing *Answering*, arises from the doubtfulness of the thing to be Answered: and how impossible and uncomfortable this is, I leave you to judge, which I am confident have otherwise learned Christ.

Besides, acts of sanctification as bare acts, they say do not evidence it, but as sanctified acts; for say they, love as a bare

a bare act doth not evidence, but as
 an act rising from a right principle;
 which principle is the discoverie of
 Gods love to me, which discoverie
 produces in me love to himselfe;
 Now do but take notice of this se-
 riously: I may not looke upon my
 love, as evidencing, further then it
 arises from Gods love to me, disco-
 vered; So then when there is no
 discoverie of Gods love to me, I
 cannot look upon my love as an evi-
 dencing love. Therefore by their
 own argument, love cannot make
 out to me a proprietie in Gods love,
 when Gods love is hid and not
 made manifest to me, by a fore-
 going witnesse of the Spirit: And
 so *sanctification* is not, nor cannot
 be an evidence of *justification*, when
justification lies darke. Therefore
 those Scriptures in the Epistle of

1 Ioh. 3. 14 *John* and elsewhere, are not to be
 understood as first, but second
 evidences.

But it may be objected, if the
 witnesse of the spirit must go first,
 this is a foolish thing, for it is but to
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To which I answer; which is the greatest folly, for a man to light a candle to look upon the Sun? Or for a man to light a candle to look for his eyes when he hath lost them? judge you.

If you ask me whether there be much danger in preaching and pressing men to believe in God according to their measure of love, and not to presse them to believe a proprietie in love, though they cannot love, that so they may love?

To this I answer, For men to preach, and presse men to believe a proprietie in God, according to their measure of love, and not presse them to believe, though they do not love, that they may love; This is to reduce them againe to a covenant of workes: So to preach, and hear, is very dangerous.

Quest. 4. If this be so, How shall a poore soule that hath not the witness of the Spirit, nor cannot see any goodnesse

* He that hath not a sensible enjoyment of justification, which is his eyes to behold the truth of Sanctification; and then goeth to look upon justification by Sanctification; he goeth to light a candle to look for his eyes when he hath lost them.

Four Questions answered.

goodnesse in it selfe: How I say, shall such a soule take comfort? or on what foundation shall we tender comfort to such a soul?

Ans^r. To which I answer, that the foundation on which I am to tender such soules comfort, is not the actings of God in them, but the unchangable disposition of God for them, which runs out to them, without reference to any good in them; but to produce in them, whatsoever God requires of them; And this foundation is held out to them in the Gospel, where God offers from himself a free God, a full Christ, to a nothing creature. Now if the promise of Salvation, and Justification, had been tendred to us, as a looking upon some qualification in us, and not bringing in the bowels of it a power to produce all qualifications in us; it had not been free, but still a covenant of works; but it is free, therefore there is a great deal of comfort to poore soules: Although they be nothing, yet there is warrant to beleeve.

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And further know, that this
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upon, when I can do, but a founda-
tion to rest upon, to recover me
when I am fallen through infirmity
and cannot do, that so through be-
leeving I may enjoy power to do;
and this is a great comfort: And
therefore a want of power to do,
though it be matter of griefe, yet it
is no ground of discouragement to
keepe us from beleeving: but rather
an incouragement to beleeve the
more. This I speak not to declare a-
ny abilitie in the Creature to be-
leeve, but the warrantablenesse of a
poore soule beleeving, though it bee
thus, and thus, with them, as be-
fore said.

Thus having given you a brief
answer to your queries, I leave you
to the teachings of the truth, which
is able so to make forth it self to us,

as to discover what is to be eyed in
it, and observed from it, and to that
truth I leave you, and rest:

Your friend

and brother

in Christ:

PAUL HOBSON.